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# THE KOREA MISSION FIELD



SYEN CHYUN STATION TERRITORY.



# THE KOREA MISSION FIELD

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## NOTES AND PERSONALS.

The present issue of the *FIELD* is mainly concerning Syen Chun Station, which is, as most people know, one of the largest and most promising in the North, and we congratulate our readers on this opportunity to hear from these busy people about what God has been doing in their midst.

We grieve to record that Miss N. B. Rankin of Chunju Station, S. Presbyterian Mission, passed away on Aug. the 13th, after a brief illness. Within six months two effective workers have been taken from one station! While our hearts are sore with the pain of personal loss in this recall we cannot but sorrow still more for the loss of this great work. We beg our readers to pray the Lord of the harvest that He will send more laborers into His harvest. Who is there among those who see this note who will press forward to fill gap in the ranks? The fall of an officer means promotion for those below, and here are two much to be coveted places vacated. Surely where they stood more than two will press forward eager to fill their places glad for the honor and the blessing of following in their steps.

Dr. W. W. White and daughter, Mr. Campbell White, and Mr. and Mrs. Eddy made the Bible Study Conference in Seoul most helpful and inspiring. Quite a large number of missionaries from out of town were present. The rains did not begin so early as had been feared, and all testified to having received a great uplift and blessing. Mr. Eddy went North through Pyeng Yang where he lingered and held some meetings. Dr. White and his brother left Seoul for Japan on the 7th of July. Dr. White will not return in September as expected owing to his illness in Japan.

We received from Mokpo the welcome intelligence of the arrival on June 25th of a new recruit Miss Alice Montague McCallie. Her father tells us she was born on Sunday and will also be honored with a Korean name Maing Choo Il.

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From Songdo also has come word of two other little newcomers, namely, in the home of Rev. Mr. Wasson, Houston Hutchinson Wasson, May 29th, and in the family of Dr. Reid, Eloise Buffington Reid, July 1st. This child is the first of the third generation of Korean missionaries, and except Dr. Scranton's grandchildren, whose parents are not connected with missions, the first born of the children of Korean missionaries.

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Seoul added its quota in July, for on the 19th, was born an infant son to the Rev. and Mrs. DeCamp.

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Bishop Trollope, S.P.G., was to be consecrated in July, and has been honored by receiving the degree of D.D.

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The third graduating class of the Severance Hospital Nurses' Training School held their commencement exercises June 15th, 1911, in the South Gate Church on the Hospital Compound. The graduates were An Kyung Ha and O Hyun Sook. We can recommend the first of these from personal experience, and are glad to publicly acknowledge our hearty thanks to the school for preparing so efficient and in every way acceptable a nurse as An Kyung Ha proved herself to be during nearly three months' attendance in our home. We are of opinion that Korean women with their quiet ways and sweet gentle sympathetic nature will make ideal trained nurses.

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We are very sorry to report that Rev. and Mrs. Larsen, who are Danish missionaries from Antung, Manchuria, were called upon to return to the Father their little one year old child during their stay at the Hospital in Seoul in July.

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Miss Grace Davis of Chung Ju has been obliged to have her foot bound in plaster on account of a broken bone, the result of one of her walking itinerating trips. Miss Davis though here only two years spent 20 weeks travelling and teaching in the country this year. No need to say she is doing well with the language.

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The Language Committee report that both first and second year classes did remarkably well in the study and examinations this spring. The Mission and Board may well congratulate themselves on the calibre of the new missionaries now on the field.

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Dr. Gale's Dictionary Revised has just come to hand as we go to press. A further notice of this will be given in a subsequent issue, but we know all will welcome its appearance.

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For months the matter of a Bible Institute has been a subject of prayer and thought in Seoul, and various consultations were held and plans discussed, and correspondence with Dr. White of the New York Bible Institute and other friends in America interested in the matter was carried on. Dr. White expressed himself in hearty sympathy, and ready to assist in any way in his power, and the Committee decided to wait for his arrival in Seoul to perfect their plans. Accordingly while he was there in July, the Committee consisting of members of three missions, met daily and drew up the basis for a constitution, which provided that the Institute should be under the control of an interdenominational Board of Directors. This Board then met and organized, Dr. White was elected President, Rev. H. G. Underwood, Administrator, Rev. W. G. Cram, Vice-Administrator, Dr. J. S. Gale, Secretary, Rev. J. L. Gerdine, Treasurer. These Officers with Rev. Dr. Noble and Mr. P. L. Gillett form the Executive Committee. The Northern and Southern Methodists offered the use of their joint Bible Institute building for at least one year for this, the future Bible Teachers' Training Institute of Seoul.

This generous offer enables the Institute to begin work this fall, probably the last week in September. A full statement concerning courses, accommodations, etc. was expected to be issued by the Committee during the summer and is probably ere this in the hands of the public. It is estimated that at present there will be accommodations for about 100 students at a time.

The Executive Committee also considered favorably, suggestions made at the Bible Conference, for this institution undertaking a language school or class for new missionaries of all denominations. The plan this year is to open two courses of three months each, for first and second year students, during which time, lessons in the Korean language shall be the chief work, but also special conferences shall be held on methods of holding Bible classes in city or country. For the accommodation of those expecting to attend these courses, one house has been offered by the Southern Methodists, and it is hoped arrangements will be made for all who desire and are able to attend. It is thought that a course will begin in December or January, and parties expecting to enter as students should notify Rev. W. G. Cram as soon as possible.

The unanimity and enthusiasm with which the entire business of this Institute has been carried through is another instance of being all together of one accord in one place, as at Pentecost, and ever since, when God wills to carry out some great purpose and we feel that such a beginning is the indication of God's favor and blessing in this work.

## NOTES FROM SYEN CHYUN STATION.

The Ross gate house is again graced by the presence of the gardener's father, a typical gentleman of the Korea of the past, who has come home for another summer vacation. His wife lives here and keeps house for their widowed son, and the father appears to have a happy time when he comes on a visit to their Christian home, but declares that he could not stand it to live here with them all the time and be continually persecuted by people trying to make him become a Christian.

“Mother, what makes the heathens’ faces all look so crinkled up?” was the question of a Syen Chyun missionary’s small boy. Even a child can notice that indescribable difference that faith in Christ works in the human face.

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One of our Academy boys went insane over two years ago and after keeping our community all stirred up for a few weeks disappeared and was gone so long we thought he had wandered off and died. Lately he returned to us, better though still not quite well balanced. He called at the home of one of our “foreign pastors” one day and made a very sincere and feeling apology for his behavior the day he came, nearly two years before, to the house in an insane fit of temper and told the pastor’s wife he was going to kill the pastor. The pastor could not understand what the apology was about, but the young man explained: “I mean that day when you were in an inner room and the lady came out and I talked so badly to her.” He also brought money, which he had earned by working on the new church building, and asked the pastor to send it in a letter to the missionary brother, far from here, who had helped him by a loan, to return from his wandering.

Surely this young man’s religion must be the real thing to hold him as it has when mentally irresponsible.

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#### SIXTEEN DAYS TO LONDON.

The last Devil House has disappeared from the hillsides about Syen Chyun.

The missionary force during the summer consisted of the lucky number of thirteen adults and thirteen children.

When market day falls on Sunday, trade is so dull that there has been serious talk of establishing a weekly market day thus avoiding the Sabbath.

On the same day we had the honor of entertaining a daughter of Dr. Arthur T. Pierson and a son of Dr. John G. Paton.

The missionaries’ children with their Sunday-school collections have presented the North Church with a communion table and linen table cloths and are now planning a gift for the South Church.

An epidemic of mad dogs in March gave variety to our community life and sent Marion Sharrocks to Seoul unexpectedly for the Pasteur treatment.

Picnic suppers up on the hill by the spring are popular in Syen Chyun in summer and this year tennis and bathing have been added to the list of recreations.

Why do the guests in Syen Chyun all adopt the Japanese pronunciation Sen Sen? Because it leaves a good taste in your mouth.

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## FAITH.

She was a little old woman with twinkling, beady eyes, snow white hair, stooped shoulders and a radiant smile. She started to Syen Chyun from a distant town to attend the Woman's Class, notwithstanding the facts that she had no money for carfare and was not able to walk so far.

This is what she told us of her trip :

"I started to walk to Syen Chyun, and I walked and walked, till I just couldn't walk any farther. I had to sit down and rest. Then I prayed. I said, 'Lord, I'm so tired that I can't walk any more, and my legs ache so! If you want me to go to that class you'll just have to give me a ride on the train.' Then I got up, walked into a station, and got on a train. I rode clear to Syen Chyun. No one payed any attention to me or asked me for a ticket. And I'm here!"

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Last February a leader and deacon from Pyuck Dong came three hundred and fifty *li* to attend the Syen Chyun Bible Study Conference and stayed to the Bible Institute held immediately afterward. On their way back they came to the foot of a high mountain pass toward evening. As it was Wednesday evening they wanted to cross over and worship in a little gathering place that evening, so they attempted it. Night came on them, they lost their way and fell into a great snow bank where they perished. When they were found after the snows had melted away their bodies were in the attitude of prayer. Further investigation revealed the fact that they left their inn without breakfast that morning as they had used up all their money and their tired, weakened condition lessened their power of resistance.

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One woman was so dull that her husband despaired of teaching her to read. "It is like sitting in front of a stone wall," he expressed it. Now she not only can read well, but is a Sabbath school teacher and can give the reviewing of the lesson to the whole school in a most attractive manner.

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Kim Si, of whose Christianity we had had some doubt, removed our fears by adopting a very sickly orphan baby—a girl too—but a month old and caring for it tenderly and lovingly.

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Our native pastor's wife preaches the kind of doctrine much needed among the women—that of the devoted loving mother of obedient children.

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"I have preached in my own town and in all the villages around, and now I'm just waiting for the Lord to call me to Himself," said 78-year old Kim Si.

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Said an educated man of his old mother who had never had an opportunity to learn to read. "In all my life I have never seen my mother angry, nor heard her utter an impatient word."

During a class in the country the subject one evening was: "Living Temples," and in connection the women one after another spoke on the beauty of clean hearts, finally a poor dejected looking heathen woman rose and said: "I do not know much, but I know one thing, I want a clean heart too."

How wise she was in her ignorance!

After having been away from my station for some time, I was greeted one day by a woman, who seemed quite pleased to see me. Not being quite sure, however, that I recognized her, she said: "Don't you remember me? You gave my baby some medicine, before you went away." I answered: "Yes, of course I do, how is the baby?" Without a moment's hesitation she replied: "She ate your medicine and she died," and after all she bore me no hard feeling.

While visiting in a home in Kang Kei one afternoon, the mother told me, that she had sent her eldest daughter to Pyeng Yang to study, she added: "We can ill afford it but, (and the tears came to her eyes), for a year or more we beat and persecuted her in every imaginable way, but in spite of it, she was true to her Saviour and finally brought us all to Him, so her father and I feel that we can never do enough for her."

Have we this deep gratitude towards our Lord?

H. H.

## THE MAP ON THE FRONT COVER.

A glance at the map on the cover will show that the work of our Station is in twelve counties of our Province. In these twelve counties we have one hundred and forty-four churches, not one of which is aided by Mission money. These churches are under the care of five missionaries and seven ordained Korean pastors, six of whom are in the co-pastoral relationship with the missionary. With an adherentage of 27,016 each missionary has an average of over 5,000 under his care.

Herewith a few statistics:

Station opened in 1901.

Population of Field, 6,000,000.

Missionaries (including two on furlough), 15.

Ordained native pastors, 7.

Evangelistic native workers paid by native funds, 60.

Ordained elders, 16.

- Number of churches, 144.  
 Adults baptized during the year, 1,736.  
 Total number of baptized, 8,880.  
 Catechumens enrolled during the year, 2,714.  
 Total number of catechumens, 6,441.  
 Number of new believers, 10,649.  
 Total number of adherents, 27,016.  
 Sunday-school membership, 25,280.  
 Men in attendance at Bible Study Conferences of at least 4 days, 9,270.  
 Women in attendance at Bible Study Conferences of at least 4 days, 5,608.  
 Number of Primary schools, 116.  
 Primary Pupils, 3,318.  
 Boys' Academies, 4.  
 Enrollment of Boys' Academies, 276.  
 Academies for girls, 2.  
 Enrollment of Girls' Academies, 50.  
 Theological students, 39.  
 Medical students, 25.  
 College students, 17.  
 Dispensary patients during the year, 10,700.  
 In-patients in the Hospital during the year, 401.  
 Native money used in Evangelistic and Educational work, 39,696.11 yen.

S. L. ROBERTS.

## HISTORY.

- 1885-1890 Syen Chyun territory visited several times by Dr. Underwood and once by Mrs. Underwood. Also visited by Messrs. Appenzeller and Scranton of the Methodist Mission.
- 1890-1891 Several visits made by Dr. Moffett who held Bible Study Conferences in Eui Ju.
- 1891 Rest house purchased in Eui Ju (now used by the Koreans as their west church).
- 1894 China-Japan War.
- 1894-1899 Owing to smallness of Pyeng Yang Station force and the development of their nearer work this territory was not visited during these years.
- 1897 Dr. Baird and Mr. Whittenore visited this Province going as far as Sock Ju and Eui Ju. Found only about sixty Christians in all, scattered in six small groups. Christians met for worship in Syen Chyun City for first time and in the Fall bought a house for their church.
- 1898 First Annual Bible Conference for men in Syen Chyun City. Land purchased in Syen Chyun looking toward starting a station.

- 1899 Rest house secured in Syen Chyun.
- 1900 First Korean Missionary Society organized among Christians at Syen Chyun.  
Dr. Sharrocks first visited the field.  
Groups 29; Communicants 218; Total adherents 1,902.
- 1901 First residence built. Miss Best held women's Bible Conference.  
Station formally opened by transfer of Mr. Whittemore, Dr. and Mrs. Sharrocks, Mr. and Mrs. Leck and Miss Chase.  
Medical work started in temporary quarters.  
Mr. Leck died.  
Groups 32; Communicants 420; Total adherents 2,320.
- 1902 Mrs. Leck returned to America.  
Cholera epidemic.  
Mr. and Mrs. Ross transferred to Syen Chyun.  
Groups 44; Communicants 677; Total adherents 3,429.
- 1903 Miss Samuels arrived.  
Groups 47; Communicants 1,027; Total adherents 4,537.
- 1904 Russo-Japan War. Russian troops entered Syen Chyun in Feb.  
Japanese entered in April driving the Russians out.  
Mr. H. E. Blair arrived.  
Groups 57; Communicants 1,265; Total adherents 5,119.
- 1905 Three and a half counties given to the Methodists in which they started their Yeng Byen Station.  
New Dispensary built.  
Groups 60; Communicants 1,958; Total adherents 6,507.
- 1906 New church seating 1,500 built.  
Boys' Academy started under Korean management.  
Groups 78; Communicants 3,121; Total adherents 11,943.
- 1907 Big Revival started at time of the large Winter Bible Conference in February.  
Mr. and Mrs. Roberts arrived.  
Groups 102; Communicants 4,039; Total adherents 15,348.
- 1908 The northern half of our Province set aside as the territory of Kang Kai Station.  
Mr. and Mrs. Rhodes and Dr. and Mrs. Mills arrived.  
Groups 119; Communicants 5,408; Total adherents 15,880.
- 1909 Kang Kai Station formally opened and Mr. and Mrs. H. E. Blair, Mr. and Mrs. Rhodes and Dr. and Mrs. Mills moved in.  
High O'Neill Jr. Academy built, and opened.  
Mr. and Mrs. McCune transferred to Syen Chyun.  
Mr. Lampe transferred to Syen Chyun.  
Miss Helstrom arrived.  
Groups 125; Communicants 6,138; Total adherents 23,380.  
(Figures this year do not include Kang Kai field).

- 1910 Mrs. Lampe arrived.  
Groups 131; Communicants 7,289; Total adherents 25,912.
- 1911 Registered attendance of Men's Annual Bible Conference  
1,783.  
Registered attendance of Women's Annual Bible Conference  
1,284.  
1,135 men together partook of the Lord's Supper.  
Groups 144; Communicants 8,880; Total adherents 27,016.  
A second church accommodating 1,200 people built.

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SYEN CHYUN STATION IN 1901.

Rev. N. C. Whittemore.  
Dr. and Mrs. A. M. Sharrocks.  
Rev. and Mrs. George Leck.  
Miss Marie Louise Chase.

SYEN CHYUN STATION IN 1911.

Rev. and Mrs. N. C. Whittemore.  
Dr. and Mrs. A. M. Sharrocks.  
Miss Marie Louise Chase.  
Rev. and Mrs. Cyril Ross.  
Miss Jane Samuel.  
Rev. and Mrs. S. L. Roberts.  
Rev. and Mrs. G. S. McCune.  
Rev. and Mrs. H. W. Lampe.  
Miss Hilda Helstrom.



The North Church in Syen Chyun.

## FROM DARKNESS TO LIGHT.

Mrs. A. M. SHARROCKS.

Nestling in among low mountains lies the little town of Syen Chyun. For many centuries the years rolled on in the weary sad ruts of heathendom.

Twelve years ago two foreigners spent a few days here. They were received coldly and with no interest other than curiosity by the Koreans, unwitting that in time they would look up to the younger of the two strangers and call him pastor and friend.

Later Mr. Whittemore made several visits from Pyeng Yang spending weeks in this unattractive little town and holding meetings attended by those who had heard and comprehended some of the truth as found in Jesus.

In the fall of 1901 this first comer was joined by five others—a doctor and his wife and child, another clerical man and his wife, and in December came a single lady worker. With what joy the station was thus started words can scarcely express, and it seemed that God's smile of approval was over all.

But far away to the north were scattered little groups pleading for a visit from a missionary, and to them the little station sent one of their number. After many days of travel and of strengthening the feeble hands of these new followers of the Master he set his face homeward and in due time reached the American mines. "Home Friday," he telegraphed the young wife in Syen Chyun. But, the dear Lord willed otherwise and by Friday he was unconscious with small pox, and the following Sabbath—Christmas day—God took him to Himself and we who were left had to learn to walk without him. With sad but submissive heart the grief-stricken wife with her tiny babe, turned her face toward her parents' home in America.

During that first year there were other hard things to bear. The doctor was stricken with typhus and lay for weeks at the point of death. A few months later another child came to the station, but almost the first sound heard by her baby ears were the frightened cries of a people stricken by cholera.

Fighting this scourge the first year ended, with seed sown in sorrow and joy, with tears and with smiles, for the Lord was with us and "in His presence is fulness of joy" even when the tears fall. But the seed thus sown bore fruit, for the little church grew and nearly three hundred were numbered on the roll by the time the four station members, with the two children, took their way in chairs, travelling four days, over rough roads and through bridge-less streams, to Pyeng Yang for Annual Meeting.

Tho this first year saw much of sorrow and trial it brought the missionaries more quickly to the hearts of the people. That a talented man in his youth should leave beautiful America to live and die for them can never be forgotten. Before the doctor's illness it was unpleasant to

walk the streets. "Foreign devil," and other names the foreigners were called, but while the doctor lay at death's door these same lips which had reviled, asked, "Is the honorable doctor better to-day?" When their own magistrate fled at the approach of cholera and the "foreign devils" stayed and ministered to all who were stricken, the lesson was learned that these strangers had not come here for their own pleasure.

Each year new members were added to the station and each year saw the church grow in numbers and spirituality. The work throughout the province also grew rapidly and the hands of all were kept busy building up and keeping pure this church growing with such leaps and bounds. All felt the Holy Spirit led and light followed knowledge, else how could the witnessing of the Christian Koreans tell so quickly in leading out others from heathendom.

In 1904 came the war between Japan and Russia scattering the Christians far and wide, for along the main road were first Russian and later Japanese soldiers.

In their hour of distress their hold on their Heavenly Father was tightened and their witnessing strong and true. The outbreak of war was another opportunity for the missionaries to show that their love for this people was above the thought of peace or safety. And, oh how the Father gave His own peace to each one as He would lead one out and bid another stay.

Each followed His plan for his own life and the Lord was with all. After the war the Christians began to plan to build a church. Hitherto the building (once a home) had been added to over and over until it would lend itself no longer to enlargement. Out of their poverty the people gave. With their schools, their helper, their own missionary (whom they sent to the Koreans in China) and the running expenses of the church to support, it still seems almost a mystery how enough money was ever raised to build the large church which now towers over the town and holds fifteen hundred people.

But it was accomplished, and now in 1911 another church is nearing completion which will seat twelve hundred. Thus in a town of 5,000 more than half attend church.

And likewise throughout the province has the work grown and flourished and everywhere are primary schools, capped by our Boys' Academy in Syen Chyun, the gift of Mrs. Hugh O'Neill of New York. And a Girls' Academy has been running for four years and a native ministry is being trained in the Theological Seminary in Pyeng Yang.

So many things in these few years have our eyes seen, and deep has been the joy of service in our hearts. No great deeds of heroism have been ours. Just striving day by day to lead lives worthy of our noble calling, to lean on the Lord for guidance at all times, and, in Him, to go forward with trustful hearts for whatever He has yet in store for Syen Chyun Station.

## DOWN THE YALU.

The nineteenth of June had been set for our departure from beautiful Kang Kai and it came with a drizzling rain. In spite of that and though the Koreans heartily dislike to get wet, a great crowd of women and all the church officers had gathered on the shore to give us a proper send-off. Mingled with the joy of being back in my own station, was the sadness of parting from these, my new friends, whom I had learned to love during the three months, we had been together. When the women, one after another, came with their little gifts, and I saw tears in many an eye, then I could not help but be thankful even for the joy of parting. After we had together pledged new allegiance to our King, and after many "Pyung ani kasio's" (Peace go with you), and "Pyung ani keisio's" (Peace abide with you), our boat pushed off, and in a few minutes our friends had disappeared from view.

You, who have never taken a trip down the Yalu, would probably like to know, what our "floating palaces" are like. The one I came down in, was a flat-bottomed boat about twenty-five feet long and five feet wide, and if I then tell you, that our crew consisted of four men, and we were four passengers besides two chickens that were making themselves at home everywhere, and then there was a good deal of baggage and provision for all of us, you can imagine, that we had no room to spare. Over head there was a frame covered with Korean mats and oil-cloth, so that we were well protected from the sun and rain. When the weather was nice, we had the sides rolled up partly, so that we could see the scenery, for it was well worth seeing, and I was almost glad, that a few days before leaving Kang Kai, having lost my glasses, I was unable to read or write, and just could sit and gaze and gaze from morning to night.

How lovely were the mountains all covered with trees, shrubs and beautiful flowers, and here and there thatched, little houses in some shady nook.

The trip down the Yalu is quite a study in blue and white, for on one side you see here and there, well-kept fields and gardens, and little villages, and the Chinaman in his pig-tail and blue dress, stopping to take a look at the peculiar house floating along; on the other side, our people, looking so restful in their white dress against the green background. For some reason there are no villages right near the river, they having been built several *li* back in the country, so it gives you the feeling, that this is not only the land of "Morning Calm," but the land of "All Day Calm." There were, however, here and there along the shore, little homes from which, whenever we stopped, came those, who listened attentively to what we had to tell them, and gladly received our tracts.

I had a fine preaching force with me, for four of the men were good Christians, and the two women were "pillars" (not "pillow-shams") from the Kang Kai church, so all I needed to do, was to get them started and there was hardly any stop to them.



The timber-floats which we were passing, one after another, sometimes more than a dozen in a row, were objects of interest to us, and our men, who seemed to know some Chinese, would hail the passers-by, for the crew on them were usually Chinamen. All hours of the day seemed to be meal time with them, so it kept us guessing, which meal they were eating. When we inquired about eight o'clock one morning, we found it was their dinner, so their day must have begun very early.

We usually began our day's journey about four-thirty a.m., had breakfast at seven, dinner at twelve and supper at six p.m. We always went ashore and prepared our meals on the beach. It was like having three picnics a day. We women slept in the boat with a body-guard of one or two of the men, while the others went up to some near-by house and spent the night.

Life has been, and that rightly, likened to a river. I thought of it as we were sometimes gliding along so smoothly, and then again when going through the rapids, the men would have all they could do to steer clear of the rocks, for no matter how carefully we prepared for the coming emergency, still the waves would leap over the sides, and get us and our belongings all wet.

Whenever the wind rose suddenly, we hurried ashore as soon as possible. One day when the wind suddenly came up in the afternoon, and there was no landing place on the Korean side, we laid ashore just below a good-sized, Chinese village, and as there seemed to be no prospect of starting out again very soon, Kim Si, one of my fellow travelers, and I decided to go and have a kuguung (sight-see) of the town. We made quite a sensation, and when we suddenly came upon a crowd, who were honoring their gods before a temple, by giving a vaudeville open-air performance to quite a large audience, we became more than ever the center of attraction, in so much, that no one paid any attention to the hard-working actors. Every eye was turned to the new stars on the firmament, and in a few minutes we were surrounded by quite a crowd. How my heart ached for them all, especially the women and the little girls with their poor, bound feet. Kim Si, who was not used to such attention, became frightened, and I, remembering the temperament of the Chinese, and that the actors might have some reason to be angry, thought it best to withdraw, the sooner the better. While surrounded by the crowd, a young Korean man had taken his stand by us in a kind of protecting way, and upon inquiry, we found that he was from Pyeng Yang, a Christian, and had traveled around seeing the north. He seemed quite anxious to get back home, so we took him with us.

On our return to the boats, supper was all ready, and it being Wednesday night, we decided to have prayer-meeting on the shore after we were through supper. The heathen boatman wanted to take his departure, but being persuaded, he staid. Wishing to give our new-found friend an opportunity to take part in the service, he was called on to pray. And I presume, so not to lose an opportunity to get a free ride, he stumbled thru it in a fashion, though we all had a sneaking suspicion

afterwards, that he turned Christian when he saw me. Even our heathen noticed, that there was something radically wrong with the prayer, and so fearing, I suppose, that he would be called on next, he fled to the boat as for his life. We were, however, not disturbed by this little event, but went on with our service, and when in closing, we sang, "Break thou the bread of Life dear Lord to me," sitting there in the twilight, it seemed almost as though the Sea of Galilee were stretched out before us, and our Lord seemed very near to us.

The Koreans are fond of singing, and so the hymns were sounding forth around me from morning to night, and though I couldn't recognize the tunes in their various disguises, still I knew, that it came from their hearts, and so even the discords became music in my ears.

For five days and a half we went on in this way, by ever changing scenes, not knowing anything of the sorrows and the aching hearts that we were passing, only seeing the wonderful beauty of God's works.

Though the whole trip was a great pleasure, and late to be forgotten, yet we were all delighted when we reached our destination, and once again I realized the truth of the saying, "There is no place like home."

HILDA HEI STROM.

## HAN AND YUN SI.

MRS. A. M. SHARROCKS.

Some two days' journey from Pyeng Yang lived a family named Han. In this home, among many daughters there was but one son, their only hope to keep up the worship of ancestors. But, alas! this only son heard of the Jesus doctrine—and not only heard but believed and accepted it as the only true Way. He was threatened, punished, disinherited, dragged before the magistrate who told him if he persisted in his wild way that he would be beheaded. But young Han was not to be turned from his purpose to serve the true God and he wavered not an inch. "Bring him to me dead or alive," said the magistrate, and so Han forsook all and fled to Pyeng Yang, and there joined himself to the Christians doing coolie work to support himself and his wife. Now the Lord had been good to Han in giving him a true faithful wife. Han taught her to read and she became an earnest Christian, and to help in their dire strait she worked in the home of a missionary. At the end of a year the attachment between Yun Si and the missionary was so strong that when they moved to Syen Chyun Yun Si came with them and there Han and Yun Si settled down both industriously working and keeping in the work of the church.

In a year or so the old father of Han, hungering for a sight of the son, whom he had renounced came to see him and he too became a Christian and made his home with them.

Han was taken sick with a pulmonary abscess and lay for many weeks very very ill. Even the foreign doctor thought he would not recover but thru three agencies he pulled through :—First, by the grace

of God, second, through the doctor's skill, and third, through his wife's care, for he was nursed tenderly and all the money earned went to buy eggs, milk, meat, etc. to build up the wasted body. Han himself thought he would die and he called the doctor to him for a farewell word. When asked, "Don't you want to live?" he replied, "Why should I when I can go to Heaven!"

But Han got well and his wife's care of him was a fine lesson for a people who are sadly indifferent to their sick folk.

Now Yun Si had a brother who lived far away in a village in the hills where no one believed in Jesus, and he was stricken with Bright's disease. "Go and try the foreign doctor," said his friends, "but whatever you do don't be carried away with this new doctrine which sets children against their fathers and makes crazy people of them." So the brother came and the doctor told him his only hope was to stay a while and be treated. He tried very hard to be indifferent to this "foolishness of preaching" and remain a good true heathen. But he couldn't do it. He had to give in when he saw the beauty of lives lived in the Lord he too longed to worship the one "altogether lovely." And the Lord blessed the means used for his recovery and restored him to health. He went back to his home in the hills and told them of his change of heart, brought back his young wife and set up a Christian home, for she too soon learned to serve the Lord.

How many more of the Yun family will yet believe I cannot say, but of one other I know. Yun Si's sister whom she had not seen for fifteen years contracted tuberculosis, and in desperation she was sent to Syen Chyun. But the doctor found the disease had too strong a hold of her for hope of recovery and in a few months she returned to her home to die. But what had those months done for her! She learned to read the Bible, to pray, and to trust in the Lord Jesus for her salvation. And that is how she went back to her home, with the hope of life eternal in her heart. Don't you think we ought to pray for this little Yun Si? The only believer in that isolated district and such a young follower of the Lord, and only a few months of life left. As she dies a Christian's death of hope and peace let us pray that such a witness as that will be, and the Bible and hymn book she leaves behind will bear fruit a hundredfold.

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## THE HOPEFULS.

GEO. S. McCUNE.

"What constitutes a School?" is a question often asked these days in this land. And many agree with Garfield that if you have a teacher of worth and but one pupil you have a good school. Realizing that the church in this Province should be an enlightened church, a church abreast the times, several small schools were founded. We put our strength and effort in the evangelization of the masses and as the church grew we increased our energies in educating the evangelized. For years

none but the children of Christian parents were allowed to attend our schools. Our Primary Schools have been from the first self-supporting. There are now 116 of them with an attendance of 3,318 pupils, taught by 196 teachers at a total expense the past year of \$7,000.00. These schools are under the control of a School Board whose members are appointed by the church. This Board has a Government permit and sees that the Government regulations are carried out properly.

The local Primary Schools for boys and girls were taken in charge last year and re-organized. The Koreans had been doing their best with them but without knowledge they had drifted upon rocks. A large debt faced them, they were discouraged. The reorganization of the schools has had a helpful influence on the church. The 270 boys and 105 girls met in six different places. The girls meet separately and are taught by four teachers of their own sex. Mrs. Sharrocks has given valuable time and service for these girls. The boys, because of lack of a suitable building meet in five places. As a consequence these 270 boys, "little tots" and big Grammar School boys are crowded in these small buildings and of necessity, somewhat scattered. A large roomy building which might be put up at a cost of \$5,000.00 is a great need at present. These "lambs" must be sheltered, fed and cared for, if the church is to hold her own in the future. Might not some friend who reads these lines be moved to erect a memorial in this part of God's vineyard! These people of God are making heroic efforts in raising the funds for the salaries of the nine teachers employed and the running expenses of the school but they cannot do more. Can you help?



The Hugh O'Neill Jr. Academy for Boys.

## YES! JUST BOYS.

GEO. S. McCUNE.

Look at their faces! What do you think of them? Well, they are just boys! and boys are boys the world over. Some of them are "mean," some of them "goody-goody," some, "tricky," some, "dear," some, "downright bad," but my friends, they're boys and they are the "stuff" that God takes and makes missionaries out of. I venture right here that they will do the job better than some of us are doing it. Yes, there is "Red-Headed Bill." His hair, however, is black and his eyes are keen. His teeth stick out and no one will perjure himself by saying he is handsome unless it be his mother and with her we will not call it perjury. And here is "Freckled-Face Pete!" They are not freckles but pock-marks. He, just like American Pete, has the fun sticking out all over him. Johnny Goodboy is here too. The rough boys have hurt him and he thinks of leaving school. They are High School boys and think they know something. Can you see them? If not, visit the nearest High School where there are boys or better a boys' Boarding School and imagine the faces you see are all brown and the eyes and hair jet black and you have visited us. "Red-Headed Bill" had charge of a Primary School and taught in an Academy last year where he met some of his own type. He put his whole soul into his work and preached the gospel so well that letters are coming urging us to send him back. "He knows how to manage them," "he loves his Master," are statements from a letter. Yes, friends, he was good in football, baseball, *and* a good student. He was mean sometimes, but so are we! They are "boys" with all that means. There are 153 of them this year—all of them Christians, a few in name only but most of them consecrated Christians.

You may think the writer is like the mother referred to above and so I'll tell you why he feels so. Go with him to the Dormitory at 6.30 a.m. Hear the singing of the hymns in the twenty rooms. Listen to the Bible read by "Straight-from-the-shoulder Jim." Bow your head while you hear confession of sin from "Freckled-Faced Pete" as he talks with his Father. Have you seen them? Go again at ten p.m. and witness the same. Go to the Chapel room in the Academy Building. The teacher speaks from his heart to the boys and the boys are weeping. The bell rings for recess and out they go to the Athletic field. Hear the shouts! There goes a boy head over heels! He's laughing although his muscle is badly wrenched.

"At 7 p.m. the Missionary Society will meet," is the announcement. Go with me. There the needs of those who have not intelligently heard the Gospel Story are presented. The Kyeng Sang Provinces are a burden on one boy's heart and he tells what he heard from one of the elders when Presbytery met here last year. "Let us send a missionary," says faultful "Everlasting Goodness" and a start is made. Each pledges so much. Here four boys are together in the corner. What are they planning? "Yes, we can do it. If we sell the rice we brought from

home for the next two months' use, we can get 12 *yen* for it. We can buy enough millet to last us for about seven *yen*. Let's do without rice and eat millet." They finally decided to sell part of it and give *four yen* to the missionary. Others are pledging. The writer does not pledge anything. The fund is raised, the Korean chosen as missionary sent and the boys receive a blessing. Have you seen them? These?—Well they are just boys, that's all. This missionary's going to Andong was a power in the spiritual life of the school.

"What do they study?" you ask? Just the same as the Western boys study, except that the Bible is a text book for daily study. The writer had charge of an Academy of about 150 students in Iowa seven years ago and there were some wonderfully bright ones among them too. These 150 boys excel those in scholarship and general ability. In Mathematics, Arithmetic, Algebra and Plain Geometry are mastered; Science, History, Languages and the other branches of the High School curriculum are studied. Young "Kim Silver Rock" does not want the mere surface teaching. He queries and questions and probes until he has gotten to the bottom of the teacher's knowledge of the subject.

There are four professors and three assistants. The boys love them and they love the boys. The writer teaches in each class averaging three to four hours a day. He teaches the teachers how to teach and the boys and the teachers teach him how to live and love. We are all busy—and happy. There are disappointments and discouragements but they do not all come at once and now that the boys have all left for vacation the writer has forgotten what they were.

Seventeen boys said a final "goodbye" receiving diplomas of graduation, on June 14th. They are Mrs. O'Neill's boys; they are to take up the work that Hugh O'Neill Jr. laid down when God took him; they are the boys of the Secretaries of the Board of Foreign Missions. See them with diplomas in hand, with Bible under one arm and hymn-book under the other! They are the boys of the Presbyterian Church! They are boys of the Church Universal! They are God's boys going out to do a work for God; for His Church; for our Church; for the Board of Foreign Missions; for Hugh O'Neill Jr. and for Mrs. O'Neill who made it possible for them to prepare for the work. It was a hard pull to reach this point. For some, four years of hardship and for others three years of struggle. Now they are ready, dressed in white gowns and crowned with four cornered white caps. To some the order has come and five are taking a long breath for the up grade of four years in College. "What dost thou want me to do?" is the question of the other twelve and the response has come. "I have no salary to offer you, but the opportunity to help a weak church out in the mountains, to preach over yon plains and to live Christ in that wicked city." And so they have all heard His call and responded, most of them going merely for their food and a dollar or two to pay for shoes and washing of their clothes. One will go to Chong Ju to take the place of our boy who leaves there to go to College and another succeeds our boy who helped at Mokpo last year and saved enough from his salary to

help him go to College this fall. Ten others are scattered far and near throughout this Province to teach in Primary Schools and while so doing to assist in the churches, ever preaching the unsearchable riches of the Christ they love. One of these latter has a longing desire to go as a foreign missionary to the Chinese in Manchuria and the boys are praying about it. May God open up the way to fill this desire of our hearts.

What did it cost to prepare these boys? How much hard cash, we mean? Mrs. O'Neill was inspired of God to give a recitation and administration building that cost \$5,000.00; a dormitory group that cost \$3,000.00; farm lands that cost \$6,000.00 and \$1,000.00 for a building to be used as headquarters for Industrial Department. The amount received from the Foreign Board the past year was less than 85 cents per student. The total received from farm land endowment together with that received from the Board made a total of about \$4.50 per student from foreign funds. How little the education of these boys has cost the Church! The total cost from foreign funds for training these 17 boys for the three years or four of their course amounts to \$170.00 or \$10 each. (Our school has been receiving foreign support but two years). What do you think of the investment? These boys can do a work we cannot do. It pays the Church to educate her children!

## A BIBLE INSTITUTE SYSTEM.

Syen Chyun is two hours by train north of Pyeng Yang and two hours more west. Otherwise stated the village is 50 miles east of the Yalu which divides Manchuria from Korea. In this little city of less than 5,000 inhabitants there have been gathering for several years 1,200-1,800 men and lads to study the Word of God. The classes include new and advanced believers—not to mention the unbelievers who as unenrolled spectators come to see what is in progress. The time chosen for meeting is the Oriental vacation period—the Chinese New Year's which occurs usually in February. The people of the land lay aside work at that time. The Christians do likewise but instead of spending the days in drinking and carousing they try to be filled with the Spirit of God and the Word of God.

To call these gatherings "Bible Classes" would be misleading in America because they are not confined to the Sabbath nor are they held every Sunday in the year. Perhaps there are few Sabbaths in which some classes are not in progress but these classes as such are held generally for one or two weeks—central classes for two weeks and individual church classes one week. Neither are these classes Bible Institutes in the sense in which Dr. White's in New York or the Moody Bible Institute is in Chicago. Those institutions run the whole year with a curriculum covering two or more years. It is to be hoped that to have such will be the Korean's privilege very soon. In fact in July steps were taken in Seoul for a Bible Institute to be established of which Dr. White

is to be advisory president. However that may develop let it be said that what the normal institutes in the U.S.A. are for teachers, Korea's system of classes for Bible study are for church workers. Every believer being expected to witness habitually to his Master it is incumbent on him as far as consistent with his circumstances repeatedly to make a study of his Bible to know how best to lay the claims of his Savior on the hearts of his neighbors. I have called these classes a Bible Institute System as they have an exceedingly important place in the plan for Korea's evangelization. The Almighty in His sovereign wisdom has seen well to call out a people for Himself in this land. Why He has chosen "Chosen" many may ask better than any may answer. If the full credit due the Lord God of Hosts is given to Jehovah every human agent must exclaim, "Not unto us, not unto us, but unto Thy great name be glory, O Lord." However, if it is reverently enquired what are some of the undoubted means employed by the Master to effect His gracious purpose, in any adequate reply, the system of Bible Institutes demands prominent mention. "Those that honor me I will honor," has been verified as the Korean has pondered the Word of God conscious that Christ abides in him most richly and most fruitfully in proportion as the Word of the true Vine abides in him. (Cf. John 15 : 4 a. with 7 a. noting change from "I in you" to "words in you.")

"An institute is an established organization pledged to some specific purpose or work."—(*A Standard Dictionary*). As such the Bible Institute system is an established organization in the missionary principles practised at large in Korea. In the program for the advance of the Kingdom of grace here is a department that neither the furlos of mortal missionaries, the inadequacy of foreign funds or any other known series of circumstances or exigencies can stop. It is established and organized in the hearts of Koreans. Right here perhaps no less than in the building of their own churches have the spiritual values of financial limitations appeared. What the foreign missionary has been unable to do financially either because it was not mission policy to use money thus and thus tho obtainable, or tho usable plausibly because he could not obtain money—the result in varied experiences has been one—a weaning from the material and a leaning on the Eternal. These Bible Institutes without any written pledge are unconsciously pledged to the specific purpose and work of making the laws and the love of God luminous on the lips and in the lives of men. An atmosphere is created to be noble as were the Bereans noble. Koreans and Bereans are as alike in respect to giving God's message a fair chance as are the sounds of their names. If because the Bereans were noble they studied the Word, the Koreans are noble because they study the Word. As a true nobility is drawn to the Word so true nobility too is drawn from the Word. A certain fairness or nobleness of mind opens the way for entrance of the divine message. On the other hand the entrance of the divine message opens the mind to a certain fairness or nobility. With the Berean, nobility of mind was a



cause of giving heed; with the Korean the nobility of character is an effect. The Word of God is as living (Heb. 4: 12) to-day in Korea as in the days of the apostles in Berea. (Acts 17: 11.)

The purpose of the Bible Institute system is seen in creating an atmosphere favorable to the purposeful life. One of its many messages to each one of its members is:—"Be noble! and the nobleness that lies in other men sleeping, but never dead will rise in majesty to meet thine own."

Here ideals are conceived, vows made and paid, and habits of daily spiritual culture formed. The curriculum is entirely Biblical. If some homiletic hints, pedagogical precepts or hygienic helps are mentioned it is by way of illustration, enrichment of instruction or inspiration of life. While the New Testament has been translated and in the hands of the people for years, it is only this past year that the whole Old Testament (*i.e.* the entire Bible) has been printed in the native script. Students of the Chinese characters have had access to the Scriptures heretofore but the past year is historic in being the one in which the common people of Korea first received the entire Bible. The bearing of this on future Bible Institutes is significant and needs no further mention. Even the scholars few enough as they are who have access to the Chinese Scriptures are helped in availing themselves of a careful translation in the tongue of the people,—their own tongue. Now we have come to a time when we have a much wider range of curriculum and yet all Biblical. The teachers consist of the foreign missionaries of the station, a visiting missionary if possible and the leading Koreans. The expenses of the class are met by the Koreans except where foreigners are concerned and sometimes *their* expenses in part for travel for example is offered by the Christians.

From year to year different truths are emphasized. Sometimes the key-note of the class is "personal work," at another, "the prayer life," at still another, "the place of systematic daily Bible study in character building."

An average day during a class is spent somewhat as follows:—

8.30- 9.00	Devotional.
9.00-10.00	Bible Study.
11.00-12.00	Bible Study.
2.00- 3.00	Bible Study.
3.00- 4.00	Lecture or Conference.
7.30- 9.00	Preaching.

Various little meetings incidentally are held to arrange church work in addition to larger gatherings for the discussion of the problems of the work.

As the great Jewish feasts summoned the chosen people to appear at least once annually in the temple city that the law might be read, its meaning made clear and Jehovah's dealings with the nation rehearsed, so these feasts of Bible study are attended sacredly by multitudes to hear what the Master has to speak to His servants.

## AFTER ONE YEAR.

Mrs. H. W. LAMPE.

It is an easy task to write to friends at home of first year experiences and impressions, but when one knows that all of the other missionaries have been amused, horrified or provoked over the same things that amused, horrified or provoked her, the task is a thing from which it is best to slip around the corner of the house and keep out of its sight.

I felt quite well acquainted with many of our mission because of the kind letters they had written, and I was quite prepared to meet them as friends, but I was most happily surprised at the "we all belong to one family" attitude of all the others. During the year, having seen more and more of this friendliness, I am convinced that our body of missionaries is about the most congenial body of people on earth.

My first meeting with the Syen Chyun Koreans will never be forgotten. A number of us had come up together from Seoul and got into Syen Chyun late in the evening. There were hundreds, it seemed to me, thousands, of people, mostly women down at the station to meet us. The women had heard that Nam Moksa was to bring a wife home with him and all had words of welcome for me. One of the ladies asked me if I did not feel as if I had married the king of Korea, instead of a mere missionary.

Not being acquainted with the people, their primitive implements and lack of household conveniences, I thought more about their dirt and shiftless ways, than about their hardships. Now, I have come to the conclusion that if it depended on me to set out the rice, one stalk at a time that my family would go hungry. Or, if I had to break the ice and sit on a stone in the stream to wash our clothes, my baby wouldn't have a clean dress every day.

The women's class was a wonderful inspiration. When one realizes how these women deny themselves so much and leave their home duties to come to study the Bible, it makes one think how little people in the United States appreciate their opportunities for becoming more familiar with spiritual things; and to hear the women who come to have a sight-see of our houses say, "Heaven will be just like the Moksa's house," or ask why we want to go to heaven when we have such homes, makes one appreciate material blessings.

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## SYEN CHYUN.

Mrs. S. L. ROBERTS.

"Syen Chyun" means "flowing stream," and an appropriate name it is, for the village rests in the bottom of a beautiful mountain basin, the sides of which are cut by many little brooks entering into the valley and uniting to form a stream of fresh pure water right through the centre of the village, bringing cleansing and refreshing to the dwellers on its banks.

This little mountain basin is only fifty miles from the mouth of the Yalu River on the north side of the Bay of Korea, from the shore of which bay it is only nine miles inland. From Tai Mox San, the highest point in the rim of the basin, a beautiful view of the Sea is obtained, and Syen Chyun gets the benefit of an almost constant sea breeze, while in winter the mountains break the severe winds coming down from the north-west. The Railway of Korea pierces the valley in the north-eastern side of the town—entering by a short tunnel.

The village itself before the Mission Station was opened there, was not of great importance—consisting chiefly of poor thatched roof houses, and even now, when the schools and other attractions have drawn a good many people, there are probably not more than 5,000 inhabitants, with no large stores or regular market-place.

On the south-west side of the village, on a slight elevation, is the Mission compound, consisting now of six dwelling houses, a Girls' Academy dormitory, and a building for women's work, and across the stream from these the Boys' Academy and dormitories, with the Dispensary farther down the street.

The two large churches which the Koreans have built still farther down are not more than two or three city blocks apart facing each other from opposite sides of the stream and seeming to say with a warm handclasp, "Let us endeavor to do our share in taking the world for Christ!"

From the South Church right up to the entrance of the Boys' Academy is a new model street of which the villagers are justly proud. While it does'nt quite attain our American ideal of a village street, it stand a fine comparison with the customary alley of the Korean village. Hard, smooth, level, and wide enough for two ox-carts to move abreast through its entire length, it is flanked on either side by comfortable, light, airy houses with high doors and ceilings—some of them even boasting of a tiny upper story.

Pastor Nyang's "parsonage"—a square tiled roof, six-room house is on this street, set back some distance and made very attractive by plants about the front door and curtains in the real glass windows. Another interesting place on this street is the little three room Orphanage, founded and sustained by gifts from Koreans who are living in America.

The Primary and Grammar schools are close to the churches—hovering under their wings.

The South Church which is barely completed is on a site of a building that has held an important place in the history of the station. This five roomed Korean house was Mr. Whittemore's headquarters while he was establishing the work, and has sheltered most of the new couples for a time as they came into the Station and waited for more spacious quarters to be prepared for them. So it is called the "honey moon cottage." Only the kitchen had to be torn away to accommodate the church building—the other rooms still standing might be called diminutive "church parlors," if we knew what to do with such a thing in Korea.

But in future it will probably be the "manse" as the congregation is planning to use it as a home for the new pastor in the Fall.

The Mission homes are all built of heavy timbers with mud walls and tiled roofs, and are all bungalow style, though the McCunes have a half story above.

Their situation is not unlike a shepherd's crook, with Dr. Sharrock's house at the tip, the McCunes' on the outer curve, the Lampe house site and the Roberts' house completing the curve, with the Ross house, Single Ladies' and Whittemores' in order forming the handle.

Thus in the midst of this green valley, by the side of the fresh waters is our shepherd crook—not a very large one, not a very strong one, but may we not find strength and peace and joy in the symbol—believing that the Great Shepherd shall use this humble instrument in leading His flock to pasture day by day, and in rescuing the sheep who have strayed from the fold?

## MISSIONARIES' CHILDREN.

BY MRS. CYRIL ROSS.

When the Syen Chyun missionaries gather on Picnic Hill to celebrate Fourth of July, the children sing for us. They stand in a row before their admiring audience of parents and their young voices ring out in one patriotic song after another while each child proudly waves a flag "our own red, white and blue."

It grips the hearts of the fathers and mothers when they hear them sing these lines,

"Although we live in a stranger land,  
Our flag we love most true  
Though here we are small foreigners  
'Tis our red, white and blue."

How can we listen to those words and not remember that these children must grow up aliens—strangers in a strange land—because *we* chose to make ourselves exiles for Christ's sake?

We feel the responsibility, heavy upon us, of training them up worthy of their citizenship in the land of the free and the home of the brave as well as worthy of the glorious citizenship which we claim by faith, for even the tiniest one of all, in that city whose builder and maker is God.

There are thirteen of these small foreigners in Syen Chyun and with a maternal pride like that of Mrs. Ruggles we say (though we know it is unbecoming in us) a better and brighter looking "mess o'childern" we never did see.

We are very grateful for the advantages we have for them here. Our climate is good, our compounds well situated for health (as well as work) and it is possible for us to obtain wholesome food so that the children may remain in our homes until they must go away to school.

We can have in our homes faithful Christian servants who would not for the world, knowingly teach these little ones anything wrong or improper.

There are enough of the children to furnish each other the companionship which they need.

We have much to be grateful for.

One thing however we would like which we do not have and that is a real school. Mrs. Sharrocks and Mrs. Ross, whose children were the first to attain school age, have tried to supply this lack and have found a plan of co-operation most helpful.

At nine o'clock the children go to school, that is they gather in one home, and the mother of that home turns school mistress for half the morning. Then comes recess after which they all cross the street to the other home and the other "mother-teacher" who takes charge through the rest of the morning. In the afternoon come certain other hours of study which are planned somewhat according to the hours which the two mothers give to Korean classes and calling.

Sometimes we wish there could be a little more formality and regularity about this school—that the children did not feel quite so much at home. Yet the interruptions are much less frequent and school seems to the young pupils a much more serious matter than it would if each child studied in his own home with his own mother.

In order to make up for such interruptions as are unavoidable, we have a long school year. Vacations in the sense of complete rest from study are few and short.

Besides the conservation of time and strength there are many advantages from this plan of co-operation. One arises out of that trait of child nature (is it child nature only?) which the small boy recognised when he told his mother he would be too bashful to be naughty away from home.

Intimate as is the relation between these two homes, we find that each child feels that the school across the street is more like real school than when his own mother teaches in their own sitting room.

Then too we have the advantage of conference and a mother can take a saner view of her children's needs and little peculiarities if she sees him with other children.

We have had suggestions and help from friends—Miss Strang and others of experience.

We must not forget Elder An who gives the older children a lesson in Chinese each day. The children enjoy it. He enjoys it and all the Koreans seem pleased. It is good mental drill, may be very useful some day, and it is something mother does not have to teach herself, and mother really has a good many things to do.

We try to teach the children the same things they would learn in an American school and comfort ourselves with the thought that if they are not getting all they would get in a proper school they have some advantages such as closer personal attention, besides travel, etc., which they could not have in America, to make up for the lack.

The practical training in kindergarten work which Mrs. Sharrocks had in America has been a great blessing to the children. Children from other homes besides these two are arriving at school age, and we hope to see our little foreign school increase in the number of pupils and also of teachers, as time goes by.

We place this school among our work for the Koreans. What better work can we do for Korean mothers than to show them by example as well as by precept what mothers should do for their children, and what more can we do for the children of Korea than to show their mothers how to train them for Christ. And we believe that in this as in other things, a little example is better than much precept.



The South Church in Syen Chyun.

## SUNDAY MORNING IN SYEN CHYUN.

MRS. GEO. S. McCUNE.

No one need spend a Sabbath morning in Syen Chyun without attending Sabbath School. In fact if one is so inclined he may attend seven sessions provided he is content to keep on the move. At 9.30 the men of the North Church meet under the leadership of Pastor Yang. Going on the principle of "the more, the merrier," this Sabbath School is not divided into small classes as seems best according to our Western ideas. The church building lends itself to the division in three parts, new believers, catechumens and baptized. The baptized men being really more than even a Korean cares to undertake, that class overflows into the adjoining school building. The three wings of the church seem comfort-

ably filled and one can stand on the platform and take his exposition of the lesson according to his growth and standing in the Christian faith. There are about 600 enrolled here.

A short walk takes one to the South Church where again men are to be found, studying under the leadership of Elder Kim. Here more attention is paid to the enrollment and we find the three main divisions subdivided according to age. Still the classes are full large for there are but 7 classes for the 400 men in attendance.

A walk up the stream which divides the town north and south brings one to the Ann Jamieson Building. All sorts of things go on under that roof. Sunday morning 9.30 finds it full of girls, little and big; girls from the Academy, from the Grammar and from the primary schools; girls also from homes where day schools are not patronized and girls who are too little for even primary work in day school. 350 is the enrollment. Mrs. Sharrocks is in charge drawing her teachers for her ten classes from the various school faculties and the advanced grades of the Academy. The school is closely graded and well conducted. The tiny tots meet in a private room for their lesson and are taught from a picture chart. The young woman who is in charge of the class is the equal of many a more trained worker and the little girls sit quietly at her feet intent upon the picture and the story it tells. The recitation on texts, titles and memory passages when done in true Korean style quite astonishes a new-comer. Every second syllable is accented with an occasional extra syllable thrown in for good measure. To the untrained Western ears it sounds meaningless but Koreans seem able to sort out words from the mass of syllables.

After the little girls are through with their study a walk across the stream brings one to the Hugh O'Neill Jr. Academy building where eleven o'clock finds an assemblage of young men and boys under the direction of Dr. Sharrocks and Mr. McCune. The students of Academy, Grammar and Primary schools are here and with them any children who can be gathered in. There are some energetic little preachers among the boys and as a result each Sunday shows new recruits. A year ago Mr. McCune told the children that Bibles would be given to boys whose newly found recruits would come for a year's time. At the end of the year 13 boys could produce their new scholars and so receive their Bibles. It was interesting to find that in two cases the boys so brought in were the first to believe in their homes and that as a result two whole families have come into the church. In this Sabbath School over 300 attendants are divided into 14 classes, the teaching force being drawn from the school faculties and higher Academy classes. The best singing is to be found in this school for boys and in the one for girls, showing that the day schools have their influence on the music. At best Koreans as a body do not sing well judged by our standards but tunes are recognizable when they come out of students' throats.

Again we must travel over our path to the Ann Jamieson, this time to a school for the young women of the South Church. The women of

the South Church being so many more than the old church would accommodate the young women were sent away with Miss Helstrom as guide and have their own Sunday-school. Mrs. Whittemore has since taken the management and now that the new church is nearing completion the young women will soon be travelling the road to the church in combination with the older women. There is here an enrollment of 130 divided into 5 classes. Back again to the South Church we travel to find the church this time occupied by the older women of the congregation with Mrs. Ross in the place of leadership. The three main divisions, new believers, catechumens and baptized are divided according to age. The school reports 260 women in six classes. One woman in this school has come to her place of honor through trials. She had such a temper that the comment "bright but bad" stood attached to her name for a couple of years and kept her from being invited to the class for teachers. The Grace of God can make over tempers and she is a teacher now. In one class sits a woman whose life was so exemplary and whose face though disfigured by disease revealed such a spirit that she was asked if she could study in the class. She declined because of her ignorance explaining the ignorance by the fact that her husband was such a scholar he could not work so she and the son had to work hard to support the family. Mrs. Ross could tell you many an interesting story of the women as they sit in their classes.

Finally we must visit again the North Church to see the seventh group at work on the Sunday-school lesson. Here are 464 women enrolled in eighteen classes. The school is in charge of Mrs. McCune with Miss Helstrom teaching one of the classes. If only the grandmothers would stay where they are put the school might be an orderly place for the large church is divided by curtains so that each class has an apartment, but one frequently spies a "mother in Israel" who has answered her name in her class roll call wandering around to see how the rest are getting on. Here are interesting histories. There sits a quiet faced woman who a year ago was brought to church to be cured of a devil possession. Here in a new believers' class is a bright faced woman whom one would expect to see soon transferred to the catechumen class but mouth after mouth she sits and sees others advance. She is a second wife whose husband will not allow her to leave him and who has nowhere to go with her children were she to try to run away. Across the aisle sits the true wife of the same man. She has been baptized since she is in no way responsible for the conditions in the household. Kang Si, who for years travelled in the country as Bible woman with Miss Chase, receiving no salary and at times meeting her own expenses, teaches the class of middle aged baptized women near the platform. The pastor's wife has her class over in one corner while in the other wing is the teacher whose husband supports the family by weaving shoes, but whose doors flew open last winter to welcome the young widowed daughter who came home with her baby on her back.



Speaking of babies, it would not do to forget our cradle roll with its 215 little tots less than five years old. We ask them not to come every Sunday but quite a sprinkling of them are present at the three Sabbath schools where mothers attend. An occasional meeting calls together the mothers as well as the children. There are really too many in attendance to make it the help to the mothers we would like to make it. One cannot think very continuously or clearly when 200 babies and toddlers are to be looked after and compared.

The Sunday-schools for women and girls insure us an attendance of over 1,000 each Sunday morning to be instructed and helped as far as we are able. Teachers are chosen as carefully as possible and are approved by the church pastors and session before they enter upon their work. We are constantly on the watch for promising women whom we use as substitutes for a time before regular classes are entrusted to them.



The Ann Jamison Building for Women.

## KIM TO WHUI OF SIN MI DO.

Twelve years ago, Kim To Whui was a profound hater of Christianity and of Christian people. He believed that the preaching of the Gospel was simply the imposing of Western learning upon the people of the East who had for centuries been highly cultured. He resented it as an insult to his people and country. He became a zealous supporter of the Tong Hak cult (Eastern learning) and tried to do all in his power to set at nought this Western invasion. He was a scholar and as such took no violent means of showing his displeasure against the Christians. He was at the same time of a very poor family and with his father made straw sandals which sold at that time at five *sen* a pair.

Before he became a Christian he was the school teacher of Sin Mi Do. (The Island of Sin Mi). Kim's house and the school were near one another but between them was the Christian's church. Rather than go by it, every time he went between the two places—and that was several times a day—he took a road which led him a long way around.

At this time he began to have terrible dreams. Night after night he dreamed that a heavy thunder storm came up and centered upon him with terrific cannonading, the final flash striking to his heart. In the pains of death he would awake and find himself in a drenching perspiration and trembling all over with fear. As I have said this dream came night after night and that with increasing terror. His strength left him. He became ematiated and nervous from fear and exhaustion. He couldn't eat and all during the day boded upon what he must likely meet the coming night. He took what medicine was recommended, but without effect. He spent hours in praying in the set form of the Tong Haks. Over and over he said it, but there was none to hear and give relief. This lasted for about a month.

He told his father he couldn't stand it any longer; something must be done. He had heard that there was some power over the spirits in the Christian belief, so one day he entered the church. Everyone was surprised to see him and at the close of the service he bought a little Testament in Chinese for which he paid six *sen*. He took it home with him and from that night the dream ceased to appear. By degrees his terror left him and his heart became quiet and at ease. From time to time he read a little in the Bible but he soon became convinced that it was a wicked book and should not be in a decent man's house. With this conviction he took the Testament back to the church for which his money was returned. From that very night the same dream returned, but he determined to have nothing more to do with the Christians. He took quantities of medicine; he said more earnestly his prayers than before; he went through agonies, put all to no account. As a last resort he went back to the church and said he would believe again, bought back his Bible and went home. From that day forth he never had his evil dream. He became an earnest and devout follower of the Lamb and now and for some time has been the leader of the church in Sin Mi Do.

This shows a little of his entrance into the Christian life. I would like to mention one thing more which shows a little of the heart of the man.

There was in the band of Christians in Sin Mi Do, a blind girl for whom both the missionary's helper, Mr. Ryang and Mr. Kim were quite solicitous. What would become of her? She could do nothing; her folks were poor; and must she go the way of all the blind? They brought her to Dr. Sharrocks but he said her sight was gone forever. No way opened to make her future assured. So Kim To Whui whose first wife died a year and a half before, decided he would marry her. He was a poor man and could not employ any help in the home. His wife could do nothing, so besides his teaching every day and his oversight of the church work, he does all the cooking for himself and wife and the

other house work that a wife generally does. Besides this he attends all the Bible study classes, normal school classes, etc., that are held in Syen Chyun in order to fit himself for better service. No wonder he is leading a happy, triumphant, Christian life—this Kim To Whui of Sin Mi Do.

H. W. LAMPE.

## GIRLS' ACADEMY.

Twenty-four smiling faces crowning three rows of dusky little statues, twenty-four mandarin nods jerked from twenty-four smoothly parted black heads at the mysterious word of command from the back row, twenty-four pairs of brown eyes, merry or earnest, gazing discreetly at me, a soft swish as the little maidens sank to their places on the floor, doubling up like twenty-four jack-knives, and then twenty-four tongues wagging briskly as the familiar hymns were sung. This was my reception on the morning that I first went into the Academy as substituting principal, and fearful was the sinking at heart when I realized that I was to be responsible for the good behaviour and training of those bright girls through the next few months.

In my unmarried days before coming to Korea it had sometimes occurred to me that I might one day be in charge of girls' school, but never in my wildest moments had I supposed that it would be in a heathen land, with Oriental girls as pupils.

It was with great anxiety that I undertook the superintendence of the Academy soon after our return from America. Thanks to our months of rest at home my health was greatly improved, but, because of that long rest, the scanty supply of Korean language which had been at my command was almost entirely gone, and to face school problems with deaf ears and halting tongue was an appalling ordeal. But Miss Chase, in her three years of Principalship, and Mrs. McCune in her months in charge, had organized and developed so well that when perforce the mantle fell upon me it entailed very little more than the routine management. Except that, of course, in Korea as in all countries, girls are uncertain quantities and one can never predict what they will do next. So we had some lively times, and many happy ones, and when the Commencement day came we thanked God that no serious difficulties had arisen, and hope that in the coming year all will go well.

This year eight seems to have been our "perfect number." Starting with a class of eight graduates last year (the first set who had finished the course), the number was repeated again this year, and strangely enough through the spring term there were eight pupils in each of the three grades. Then eight was the number of the Academy girls living in the dormitory, and eight, of lower school girls who came there from the country and were given their share of the comforts of the building while attending the primary schools. Also we understand that eight of the lower school girls who graduated in June will come to us in the fall.

Our course of study is along the lines established by the Mission,

and includes Arithmetic, Bible, Chinese, Composition, General History, Geography, Physiology, Zoology, Botany, Ethics and Bible Geography. The first three are studied daily in each grade, and each grade studies a natural science besides Physiology, which, so much needed by the Koreans, is in all three years of the course. Bible study has of course special emphasis; Arithmetic is the greatest bugbear to the inexact Oriental mind; and the history and sciences seem to be especially enjoyed. Training in hymn singing and physical culture are also included.

Though not a part of the course, the sewing under Mrs. McCune's supervision, by which seven of our girls were enabled to pay their tuition fees, we feel to have been an important element of the work. Funds sent from America by Miss Chase made this possible and were a great help.

The tuition fees do not as yet pay the running expenses of the school which are met in part by the Mission appropriation, which also provides light and heat in the dormitory, but the girls living in the dormitory pay their own living expenses (in rice or money), which are as low as compatible with health and comfort. This spring they averaged less than two *yen* a month.

From kind friends at home about five hundred *yen* for land, and from the Kennedy Fund eight thousand *yen* for new buildings has been appropriated and in the future we hope to have a fine plant for the school. A new dormitory is in process of building at present, designed for about twenty-five girls, for the old accommodations were found quite inadequate last year, and a new school building will follow soon. At present the recitation rooms are in the Ann Jamieson Memorial Building, which is also used for Sunday-schools and week day Bible classes,—a nice little building, but with too many demands upon it.

Miss Chase would feel more than glad and proud at the results of her hard, self-denying labor if she could see the last year's graduates at their work. Seven of the eight are teaching, and are warmly spoken of by every one. Kim Yung Ai, "the very best," is our assistant teacher, a dear girl with gentle manner and bright smile who ambitiously kept up with her studies while teaching in the lower grades last year and will be a great dependence next year. Kang Kui Il, almost Yung Ai's equal in scholarship, is one of the chief teachers in the Grammar School and with her decisive voice and forceful ways keeps the youngsters well in hand. O Soon Ai, a dear little bride still living in her mother's home, and faithful No Chyung Sin are Kui Il's associates in the lower schools here in town, and Cha Kyung Sin was called to distant Kang Kei, three hundred miles north, to take charge of the school there.

Kim To Syun, a fun-loving but warm hearted girl, who caused some anxiety during her course, has made a great success of her school in the Fu San district, six hundred miles to the south. An Tyuk Wha is at home with her husband and baby but her younger sister An Tyuk Soon, a bright homely slip of a girl of sixteen, the youngest in her class, is teaching a small school in one of the nearby country villages, making her little pupils keep up to time, and incidentally convulsing a spectator by

her unconscious imitation of Miss Chase's manner. We pray for God's blessing on them all in their chosen work.

Of our girls who have come under my immediate care many things could be told. Girl nature is just as interesting in Korea as in America. These girls can work as well as play and good work has been done. The eight girls who graduated this spring were an earnest, lovable set and we shall miss them greatly. Three have already accepted positions as teachers, two more have been sought for but owing to their youth their families wish to keep them at home this year. They and some of the others hope to do some advanced studying in special classes. One, Kim Shyung Mu, married a year ago and is now the proud mother of a baby boy, born just a week after she graduated. She stood at the head of her class and if her home duties permit we hope to have her assist in the teaching this year. Ni Kyung Sin, a pretty girl of seventeen, was ill with typhoid fever the last few weeks of school but was able to sit with her class at the graduation and received her diploma later after passing with credit her final examinations.

On the evening of the graduation exercises as we looked at the girls seated on the platform we felt that not even in America could a prettier sight be seen. They were all dressed in immaculate white with black hair brushed and parted smoothly on their foreheads and a yellow rose tucked in the braids behind. They took their part in the exercises in such a sweet dignified way that I was proud of them. Four made speeches on appropriate topics and all sang their special songs and responded to the presentation of diplomas with spirit and grace.

Education is a serious matter with most of these girls and many are the sacrifices made to accomplish the end. One of the lower school girls, Hong Pong Syun, who came to the dormitory this year, brought with her a measure of rice and two *yen*, donated by her friends in the country, saying she could study as long as that lasted. She asked the matron if she could prepare her rice by herself instead of with the other girls and was given permission, but soon after the matron came to Mrs. McCune and said she was worried about the girl for she was eating so little. On investigation it was found that she was almost starving herself in her anxiety to make her rice last as long as possible. Mrs. McCune was able to provide her with sewing to pay for her fees and she delightedly finished the course and graduated with her class from the Grammar School. We hope to have her in the Academy next year, for girls of that kind are the ones above all that we want to help by education and training, for they will be the strength and inspiration of the Christian Church and of the generations to come.

If home cares and strength permit I hope that the school can be carried on successfully this year for there is no work I love more, but it is a very inadequate amount of attention which any of us married women can give to it. For her own sake, for our sakes, and for the sake of the school we hope that Miss Chase's coming will not be long delayed.



The First Missionary Home in Syen Chyun.

## “DOING THE DOCTRINE” IN NORTH PYUNG AN PROVINCE.

During the first ten years of the Mission's history trips to our province by the pioneer members of the Mission were more or less regularly made. Then came the China-Japan war followed by the great development in other parts of the country. This necessitated a cessation of these long northern trips for fully three years, so that when the writer, the first worker definitely assigned to the province, visited the field in 1897 the believers had increased to little more than sixty. To-day they number over 27,000 in our Syen Chyun field alone, not to mention those in the Kang Kei and Nyeng Pyun fields in the same province.

What has been, humanly speaking, the secret of the increase? Certainly not the size of the foreign force of evangelistic workers for that, for several years, remained only one and never has been more than four or five men, and most of the time one single woman. The married women and the medical workers have assisted greatly, but the field of their activities has had to be limited almost entirely to the town of Syen Chyun itself.

We would explain the increase more by the fact that from the beginning the Christians have been led to look upon the church as their own, a matter for the Koreans and not the affair of the foreign “moksas” only. This has been evidenced on more than one occasion by their refusing to accept the offer of a little financial help to make up the amount of salary needed for a church worker.

In much of the pulpit instruction and more especially in the frequent Bible Conferences, an emphasis has been laid on the practical application

of their Christianity, on the "Doing of the Doctrine," as the Korean puts it, rather than on merely believing it.

Then from the beginning there has been an almost exclusive dependence upon church workers supported by the Koreans. In every group, until it is financially strong enough to support a worker for itself, all the local work is done by unpaid church officers who devote no inconsiderable amount of time to looking after the innumerable things that come up, not only on Sunday but during the week, and in the absence of the supervising missionary. For the last twelve years or more all the helpers have been supported by the Koreans, with the exception of one man partially assisted for a while on account of the weak and little developed condition of his field.

For over ten years the Koreans, in addition to supporting their own unordained pastors, have paid for numerous missionary workers to go to the heathen sections of the province and beyond.

Nearly four years ago the first pastor was ordained, and the number, gradually increasing, will by the time of Presbytery Meeting in September amount to eleven. These men by the rule of Presbytery, to receive ordination, must be in possession of a proper call and promise of full support from the Korean Christians. These helpers and pastors have been trained and developed as leaders of men not merely by their five years' course of Theological study, but fully as much by the frequent conferences, on the field and in the study, with the foreign missionary, who has come from the home church with its long history of experiment, failure and success.

Another explanation of the phenomenal growth has been the Korean Christian's realization of his obligation and privilege of passing on to his unenlightened countrymen the revivifying story of salvation and eternal life. This he does as the most natural thing in the world, as natural as breathing with the result that now it is hard to find a man in this part of the province who hasn't heard something of the new religion. But this has not been enough and so at opportune times the Christian has entered with tremendous zeal into special campaigns for the unreached population about him, pledging his time freely, to go out unencumbered by business simply to preach the way of eternal life.

To-day our church is represented in active work outside the province by an ordained Korean missionary in Siberia who travelled back and forth from Vladivostok for hundreds of miles along the Trans-Siberian railroad among the Korean settlers. Recently he was very much encouraged by the request of fifteen Russians of the State church to preach to them and later they expressed their determination to enter the Protestant church. He is supported by the churches of Presbytery, but the Christians of our station field take a special interest in him because he lived and worked until recently in this locality.

Another ordained minister, supported by the two Syen Chyun City churches, is working among the Koreans scattered through the mountain valleys of Manchuria. On a recent trip of four hundred miles back from

the Yaloo, he reported finding Christians meeting for worship in twelve different places. Korean missionaries and helpers have also from time to time gone from our province to help in the less advanced sections in the south. In spite of the great needs of our own field we are glad to do what we can to help out in the emergencies of sister stations and to send such men as is possible.

To the worker looking back over these fifteen years the changes have certainly been great, and hard to realize. Where in the early times one was forced to travel for long weary days between groups now churches are passed every few miles. In places where one used to look out upon a plain dense with its heathen population to-day on the same plain the churches are numerous and strong and the sound of the church bells may be heard far and wide calling the glad worshippers to sing thanksgivings to their recently found Father.

In the early years Syen Chyun was four long days of travel overland by horse from Pyeng Yang. To-day the trip is made in as many hours in comfortable railroad trains. These same trains take most of us itinerators into the heart of our territory, and increase very decidedly the effectiveness of the Station force. Minus the fatigue of a two days' horse back ride to his field, the writer is now able after a comfortable two hours' trip on the train to get within easy walking distance of most of his churches. In many cases he is met at the station by Christians from the church to which he is going who escort the long waited for pastor to their village. Here, or more accurately for a mile or two outside the village, a cordial reception is tended him. This is generally followed by a meeting of the church officers, and then the numerous examinations for baptism when the candidates' faith and records are given very searching scrutiny. Perhaps there has been laxness of Sabbath observance under the stress of spring planting; perhaps there is a knowledge of the way of salvation but with no idea at all of what sin really is; with others it may be dense ignorance of the meaning of the sacraments, so that for one reason or another the baptism of a large number of the candidates has to be postponed. However in spite of the restrictions placed upon admission to the church 1,736 adults were baptized this last year in our field.

At the evening service in addition to the sermon and other regular items there will probably be the baptism for church membership, the reception of catechumens, the administration of the communion and frequently infant baptism. These have to be followed by a business meeting for the election of deacons which is often not over until eleven o'clock. When the visits are for only one day each to separate churches and the trip lasts for two or three weeks, the itinerator, no matter how much he enjoys the work, generally finds it advantageous for himself and the work to return home for a breathing spell.

N. C. WHITTEMORE.





This Year's Graduates of the Syen Chyun Local Primary School.

## HONEST LABOR MAKES THE MAN.

It is April 6th, 1911. There are 18 of them with "jigis" (panniers) on their backs. They are carrying stones from the creek to build a wall around the McCune Compound. Some of them are sons of scholars, merchantmen and erstwhile well-to-do citizens who find the burden heavy. Others are farmers' sons who do not find the work so hard. All of them have changed their ideas in regard to labor. They came from the Primary School as students and it is furthest from the Korean's mind that the student should do hard labor. Among these boys is one 27 years of age, a man who has allowed the nail on his little finger to grow about half an inch long. He was a classical scholar even at this age, having studied from youth. For days he waited for a position as Secretary. That was not what he needed. The writer and Dr. Sharrocks had gone through the experience at Park College and this man needed the same training. He was without food and the other boys would not help him. He was about to leave when he decided to make another effort for an easy job in the office. He came. "Suffering and Its Benefits" was the theme of the conversation. The Holy Spirit convicted him and after prayer, we separated. He is of a very proud family and the struggle was hard. The next day found him reporting with the "labourers." His long finger nail, the witness to the world that he was not a labourer but a scholar, was smashed off never to grow again we hope. He went through the fire of suffering and is a new man, with a new attitude toward labor. Does he love to labor? We do not know. But he does his work with cheer and is happier far than before. Won Sang En is reduplicated many times. As at Park College, many of the boys hope for a job that is not too hard. A Secretaryship is preferred to weeding in the gardens or grading for the new buildings. But as work,

honest work, makes the student in America fit to take his station in life, so much the more is it making these Korean students fit to do and work and suffer for Christ and His Church.

We have had 57 boys enrolled in the Self-Help Department. The members of the station have assisted largely in giving work to the boys, such as sawing and splitting wood and gardening. Grading the campus and for the dormitories, wall building, and road making have occupied many. Assisting in tree-planting, under Dr. Sharrocks' supervision employed several boys in the spring. Some were kept busy mimeographing and binding books in Plane Geometry, Physics and Chemistry translated or supervised by us for use in the Academy. Five taught half day in the Primary Schools. Three were doing Secretarial work and two were janitors of the Academy building. Four made mats that are used on Korean floors as we use carpets. Two helped at carpentry awhile. Two have assisted in farming school land let out to their father. There was a grand total of over 6,600 half days work, *i.e.*, the same as 6,600 boys working for one day or one boy working for 6,600 half days. Thus students have received almost \$500.00 for actual work done much of which would have been given to the laborer of the town. If we have a wall to build or grading to do we first get estimates on the work from the best workmen in town. If the boys take the contract they must do it for the same, so that the Board's money is carefully used for the specific object for which it was given. Just because they are students is no reason, we feel, that they should be given more. Of this \$500.00 given last year to students for work done, we received in turn, about \$125.00 for tuition and fees of these students in the Academy. So that about one fourth of the money paid out was returned to help out in the running expenses of the Hugh O'Neill Jr. Academy. These boys could not have studied, had they not had an opportunity to help themselves. Being without funds to assist in this department has made a burden hard to be borne at times. It is hoped that the Mission will put a man in charge of this department that it may accomplish that for which it exists—a self-help to the student and at the same time serve in training an all-round man who may know how to use his hand as well as his head and heart.

The Superintendency of the Academy with the financial burden and daily oversight of this department is more than one man can carry.

Does this investment pay? We, at close range, see results that prove the department and indispensable part of the institution. It has not cost the Board or the Mission a cent and it has not taken from the Academy funds. We have no workshops or buildings to carry on the work as we plan and yet we have good results even from the crippled way in which we must carry it on. Dr. Marquis gave us \$10 and sent us a barrel of seed corn. But this was not his help. His conference with the boys on self-help telling of his own life and experience in working his way through Primary, High Schools and College was a comfort and inspiration never to be forgotten. Yes, Dr. Marquis says it pays and we echo it aloud, "It pays!"

G. S. McCUNE.

## OUR MEMBERS IN THE HOMELAND.

We could not possibly speak of our Station and its work, without mentioning Miss Chase, who left us more than a year ago on sick leave, and Miss Samuel, who is now home on furlough. They indeed left a great void, which we of course could not fill, yet God gives special help and strength for special needs, and so we bring to Him our emergency this year.

Miss Chase has been in Syen Chyun for nine years both in Evangelistic and Educational work. She had charge of the Girls' Academy the last three years, its graduates making the most excellent wives and teachers through her wise leadership, and if it is true, that your work is a success in the measure that you give of yourself to it, then here is a success indeed.

Miss Samuel, who has been in our Station seven years, has during the last five had entire charge of the Evangelistic work among some eleven thousand women throughout our vast country district, and is known and loved by them all through the North. Through her efforts chiefly a great many have developed into splended Bible women, who are now going about seeking and teaching those who were lost.

We are hoping most earnestly, that their rest in the homeland will be of great benefit to them both, and that they will in due time be with us, ready to take up the work, which needs them so much.

HILDA HELSTROM.



# THE KOREAN RELIGIOUS TRACT SOCIETY.

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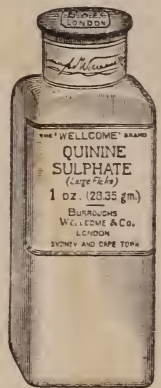


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